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MADONNA AND CHILD

(See Press Notes)



# The Holy Cross Magazine

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## The Grey Friar Who Became An Archbishop

John Pecham: Archbishop, Educator, Pastor

BY RALPH E. COONRAD

THE FOUNDERS of the Dominican and Franciscan Orders, SS. Dominic and Francis, were born within eleven or twelve years of each other—Dominic was born a Castilian in 1170, and Francis was born in Assisi (central Italy) about 1181. It is a coincidence that their Orders came to England within twelve years of each other; the Dominicans came to England in 1212, and the Franciscans followed in 1224. We are concerned with these Religious Orders primarily because of their unique contributions as mendicants to English religious life, learning and the canon law. The Dominicans (Black Friars) were known as Friars Preachers. They were men of learning, libraries, schools; among their illustrious names are Albertus Magnus and Thomas

Aquinas. The Grey Friars, or Franciscans, were also preachers who depended upon personal example and pastoral ministry to extend Christ's kingdom, rather than books and learning. Among their great names are Bonaventure and Roger Bacon. Friar John Pecham was a student of Bonaventure, and a contemporary of Thomas Aquinas.

Eventually, the Franciscans came to be schoolmen like their brother mendicants, the Dominicans—the Dominicans at Paris, and the Franciscans at Oxford. John Pecham—there are about thirty ways in which to spell his name—was a learned theologian among Franciscans. He occupied a lectureship at Rome where, it is said, the Cardinals who attended his lectures rose and uncovered when he entered. In 1276 Pecham became

Provincial Minister of Franciscans, and two years later he was appointed by Pope Nicholas III, over Robert Burnell who was the king's nominee, Archbishop of Canterbury. The new Archbishop was charged with curing the twin evils of absenteeism and pluralism in benefices—evils which were rampant among clergy of high and low degree. Archbishop Pecham reached England, it is said, in a bit of a temper, miffed by Pope Nicholas who sought to collect a good sum of money from the friar for his board and lodging while in Rome. John Pecham brought his piety, and his interest in learning and education to the English archiepiscopal throne. A record of his reforms in England will be found in his Registers, and in the constitutional acts he caused to be issued. These sources deal largely with the education of clerics and lay persons in matters secular, religious, and ecclesiastical.

The thirteenth century in England is marked by reform in the Church, in the religious Orders, and in secular affairs. A pious and pompous man, Archbishop Pecham was courageous and firm, even stern in his methods of reformation. The bishops were interested in high office and secular affairs of state; consequently, they seldom resided in their dioceses. Lesser clergy, together with some bishops, each occupied several cures. Ecclesiastical courts became a nuisance rather than a blessing. The clergy paid more attention to civil law than they did to theology. Monastics all but ignored the bishops of dioceses in which they worked, and life in their monasteries departed radically from the tenets of their founders. Said Matthew Roder, a Professor of Divinity at the College of Navarre, in an address before the reforming Council of Constance:

Virtue, is fled,  
the Church, is disturbed,  
the People, erreth,  
the Devil, reigneth,  
Simony, governeth.

Friar John (as he signed himself) is thought of generally as a disciplinarian and reformer sent by the Roman Pontiff to protect and push the claims of the Church under Edward I — an Archbishop charged with the responsibility of separating bishops and

lesser clergy, who held several benefices to their personal profit, from all but one of their several holdings. Clergy and laymen who persisted in the offenses of pluralism and absenteeism were considered amenable to Church Courts. The Archbishop sought to bring about reform through education, instruction of both clergy and laity. He insisted that higher standards of education be required of the clergy above the mere rudiments of the vernacular tongue or of Latin. His constitutions contain certain requirements in education which might well be needed by the clergy today. The Archbishop knew, as every one today knows, that a law with coercive power may be on the law books but unless it is a sound and just law, and unless its commands the respect of those it is meant to govern, such a law has little chance of complete obedience.

Archbishop Pecham was first a teacher and he knew that the best way to reform was whether in the Church or the State, was to teach the faith, and to require conformity of clergy and laymen, whether of low or high degree, to the faith and practice which canonical law is meant to maintain and protect. The old practice, whether of sub-deacon or archbishop, holding several benefices for his own profit, and frequently by connivance with kings and lords, brought down the wrath of the Archbishop on the heads of offenders. In the opinion of Pecham those who bled the Church of its revenues also bled the Church of its spiritual life and vigor. The Constitutions of the Council of Reading (1279) seek to correct this nefarious practice. But Archbishop Pecham was not merely concerned that many clergy enjoyed too much power and revenue; his anger sought expression in laws which prevented the clergy from absenting themselves from the cures or dioceses, and neglecting the work of the Church while they lived off the fat of the land. His censure of them was stern; they not merely bled the Church of its revenues they stifled the cure of souls.

Some of Archbishop Pecham's Constitutions both of Reading and Lambeth had been enacted previously by other archbishops, councils, or papal legates, and they were rehearsed again by Pecham so as to be better



forced. The Council of Lambeth (1281) better known to Anglicans today because its first decree which provides for reservation of the Blessed Sacrament. This decree elaborates upon the seventh decree of the constitution of Reading. It is possible here to consider a few decrees of the Constitutions of Lambeth. Some idea may be had of the spiritual, educational, and pastoral genius of Archbishop Pecham if we consider only those decrees which are of special interest to the church today.

### *On the Care of the Sacrament*

The first decree of the Constitutions of Lambeth is *De custodia eucharistiae*. It provides for the care of the Blessed Sacrament, the correction of abuses relating to the Blessed Sacrament, and the necessity of instructing the laity on eucharistic doctrine. Archbishop Pecham decries the scandals, neglect, and irreverence with which clergy and laity treat the Blessed Sacrament. Calling to his mind the general Council of the Lateran (IV) of 1215, the Archbishop causes the canons of that Council to be rehearsed. The Archbishop complains that the Seven Sacraments be "handled and dispensed with little reverence and diligence" before our eyes; that Christ is "justly offended" by the daily scandals, the "damnable neglects," and the irreverence paid to the sacrament in which He gave Himself as Viaticum to His Church." . . . We ordain as a remedy to this mischief, that every priest that hath not a canonical excuse, do consecrate once every week at least, and that a tabernacle (here he refers back to the seventh decree of the Council of Reading) be made in every church with a decent enclosure according to the greatness of the cure and the value of the church, in which the Lord's body may be laid, not in a purse or bag, but in a fair pyx lined with whitest linen, so that it may be put in and taken out without any hazard of breaking it; and we charge that the venerable sacrament be renewed every Lord's day, and that priests do not neglect in keeping of the eucharist be punished according to the rule of the general council; and if they persist in their negligence, more severely.

The hanging pyx offered the sacrament little protection from profane hands. The object of Pecham's law was to prevent the use of the sacrament for magical purposes, and other abuses. It provided for a tabernacle, with lock and key, which could be attached to the fabric of the church building or on the altar. This provision was

highly desirable, but canons, rules, and disciplines were ignored or indifferently obeyed in the thirteenth century even as they are now. William Lyndwood, the great canonist of the fifteenth century, and later Bishop of St. David's in Wales, laments in his *Provinciale* that the law concerning reservation has been widely ignored, and that the hanging pyx continues in many places an inadequate protection of the Sacred Species. Indeed, Archbishop Pecham found it necessary to admonish the clergy that they renew the Sacred Species every Lord's day. The clergy had been neglecting to do so for weeks and even months with consequent irreverent and unsanitary results.

The devotion of Archbishop Pecham to our Lord in the Blessed Sacrament was in keeping with the example set by St. Francis Assisi. Our Lord lives close to the people, and Friar John strove to impress that closeness upon the daily lives of the faithful; he sought to bring about greater participation of clergy and laity in the sacramental life of the Church. He did not limit this participation to the Holy Eucharist, but extended it to other sacraments, notably baptism and confirmation. He established the lovely custom of ringing church bells when the Holy Sacrament is elevated in order, he says, "that people who have not leisure daily to be present at mass, may wherever they are, in houses, or in fields, bow their knees" to gain indulgences by such acts of devotion. The worshipper in the church joined the worshipper in field, house, or in shop in common adoration of their Lord tabernacled among them.

The eucharist is not limited to those who attend upon its celebration. The Archbishop reaffirms the seventh decree of Reading, which requires that the sacrament be "carried with due reverence to the sick." The priest is to wear surplice and stole, a lantern is to be carried before him, and a bell is to be rung. All people whom he encounters are to prostrate themselves in humble adoration "wherever the King of Glory is carried under cover of bread." Jesus thus comes to His people; He is carried among the great and lowly, the humble, the confused, the indifferent. This practice has generally ceased in

the Anglican Communion today, although it is done in some parishes and hospitals; the practice still prevails among Roman Catholics in countries other than the United States, where it is limited, generally speaking, to such places as hospitals. It was not Archbishop Pecham's purpose merely to issue laws and superimpose rules upon his Church; nor was he interested in ceremonial as such. He considered himself a teacher of souls, clerical and lay, over whom he had jurisdiction; he sought to impress upon them the reverence and dignity due our Lord in the Blessed Sacrament. He would countenance no indifference, no slovenliness where the Blessed Sacrament was concerned. He permitted no careless dress, no idle conversation before the Sacrament of the Altar. Everything done or said in Christ's presence must accord with the reverence and dignity due the Son of God. The honor, the solemnity, the devotion paid to Christ in the Sacrament was transferred to our Lord in heaven.

Archbishop Pecham did not consider it sufficient of the laity that they attend the eucharist merely to worship Christ, or to receive the Sacrament. Sometimes, even today, people "passively" attend Mass; they are present at Mass, they go through the outward forms of worship, they make the responses, they may receive the Sacred Species, but they do not open their hearts to Christ, and their minds are limited, if not closed entirely, by what they *think* of Him, by what they *imagine* Him to be. They do not reach out to Him in the teaching of the Church. Worship at Mass is expected, but it can be *passive* or *active*, it can be external or internal, or in the latter case it can be both external and internal. Worship must be *intelligent*, not merely automatic, disciplinary, or sentimental. Intelligence is the handmaid of worship. Are we not commanded in the two precepts of the Gospel to worship God with all our mind, as well as with our hearts, and souls, and strength?

Friar John was anxious that the laity understand something of the mystery unfolded before them in Holy Mass. He ordered that before Easter Communions the faithful be instructed that "the Body and Blood of our

Lord be given to them at once under species of bread; nay, the whole living and true Christ, which is entirely under the species of the sacrament." During his episcopate the chalice had not been wholly removed from the laity, but in Archbishop Chichester's time when Lyndwood was his advocate, this was, in the fifteenth century, the chalice denied to the laity although it was sometimes administered to assisting priests. In the thirteenth century a chalice with unconsecrated wine was administered to the laity, but, as the Archbishop says, it was merely "to be drunk for the more easy swallowing of the sacrament which they had taken." There is some evidence that this practice continued on a greatly reduced scale among Roman Catholic priests in England till the reign of James II, 1685-1688.

The chalice was denied to the laity long before the Black Death raged throughout England, the European Continent, and Asia. In the latter part of the fourteenth century the denial of the chalice was not merely a sanitary measure; it was closely associated with the official doctrine of Transubstantiation set forth in Canon 1 of the Fourth Lateran Council. The canon states: ". . . *transubstantiatis pane in corpus et vino in sanguinem potestate divina . . .*"—" . . . the bread being changed by divine power into the body and the wine into the blood, etc." Theologians, interpreting the words of the Council, held it was necessary to do what Christ did at the Last Supper by consecrating the species, but it was not necessary that the consecrated chalice be administered to the laity because Christ is received whole by him who has received either species. The restoration of the chalice to the laity was a cardinal point of the English Reformation. The formularies of the reformed Church of England make provision for withdrawal of the chalice from the laity. Lyndwood, in the Gloss of his *Provinciale*, comments upon the decree of Pecham. He gives four reasons for communicating the laity in one kind—reasons which are not entirely foreign to those Anglican churchmen who are attracted to the custom. All of these reasons are attacked by Johnson in the second volume of his *English Canon Law* at page 275, as being inventions "to excite



gross a sacrilege." Lyndwood's four reasons are:

1. Because otherwise they (the laity) might believe, that the whole Christ was not contained under one species. 2. Lest the blood should be lost. 3. Because under the law the people that offered did not partake of the drink offering. (No, for yet the priests, say the Rabbies, and all who believe the drink offering to have been wholly poured out on the altar.) 4. Because it would not be decent to consecrate so much wine as would be necessary in some parishes, where there are many thousands of people, nor could a vessel sufficiently large be found, or placed on the altar.

The methods and uses of reservation have come into question in the Anglican Communion more so than the doctrine of the Real Presence of Christ, which infers an "objective Presence" no matter how it may be denied. The bishop did not have power to terminate doctrinal facts pertaining to reservation; his province lay in the protection of the sacrament, and the correction of abuses. It might be well today for bishops to consider this point. Aside from the legislation of Pecham, which pertains to the protection of the Blessed Sacrament, the essence of his decree lies in emphasizing the *availability* and the *convenience* of the sacrament for the sick, or for those who could not for any reason attend Mass. Slovenly and careless administration of the sacrament, whether reserved or at Mass, does not dignify the presence of Christ, and is a positive barrier to devotion. The Viaticum for the sick, or for use in emergencies, is more appropriate in the kind—a use which is universal if not general in the Anglican Communion; but it must also be admitted that reservation in two kinds is as old as the Church. The proper way to reserve consecrated wine has been a problem since before St. John Chrysostom, who once complained of soldiers spilling the reserved specie over their tunics. The problem of reservation not merely concerns the dignity due to Christ in His sacramental presence, but the equally practical method of preserving, carrying, and communicating the Body and Blood of Christ with the least possible complications. There are several known parishes in the Episcopal Church, and doubtless there have been and are more, in which consecrated wine is poured back into the bottle, but kept aside in closet or safe so

that it will not have to be consecrated when needed; and there are clergy who keep consecrated bread and wine in receptacles on shelves in sacristy closets, handled from time to time by lay persons who have access to sacristy and sanctuary for purposes of cleaning.

The experience of the Church, at least in the West, is that reservation in one kind is certainly preferable if regular communion of the sick and shut-in is to be a normal part of the sacramental life of the Church, as it ought to be in a Church which lays stress on its sacramental nature. It is within the authority of bishops to maintain vigilance, to prevent carelessness and slovenly reservation—especially the reservation of the Precious Blood in undignified vessels, or vessels which are not cleaned for weeks on end. Bishops might well require, in imitation of Bishop Pecham, that the Blessed Sacrament be renewed every Lord's day to prevent indignities to the Sacramental Presence of Christ.

Unfortunately, the arguments about the lawfulness or unlawfulness of reservation of the Blessed Sacrament in the Anglican Communion have not been entirely resolved between two schools of thought, but there appears now to be more tolerance of reservation if it does not involve cults of the Blessed Sacrament. In the past many churchmen have appealed to the first decree of the Council of Lambeth in 1281 as giving them the authority, which has not since been superseded in England, to reserve the Blessed Sacrament. Early in 1954 this claim received something of a jolt from the Court of Arches in the Archdiocese of Canterbury.

The case before the court involved reservation, tabernacles, and aumbries in the Archdiocese of Canterbury. The Court of Arches is the High Court of the Archdiocese; it found against tabernacles, and the decision, incidentally, laid the practice of reservation wide open to question. The Court appeared to declare the old law of 1281, which many churchmen had thought protected reservation, void and thus inoperable. The judgment of the Court of Arches was, indeed, muddled according to reports of the case. The Court said it could not condone as

lawful the methods now used for reservation, and that consequently it must find the law or custom of reservation in the Church of England without force. But having said this, the Court found immediately that it was pronouncing upon a custom assumed as protected by ancient law—a *fait accompli*. The Court then observed that reservation is and has been a reality in the Church of England, whether that reservation was continuous or not, and that with growing emphasis on the sacramental life reservation has become necessary for the sick. Obviously the law, pastoral necessity, and certain parish practices, are in conflict. Hence the pastoral practice ought to be maintained for the good of the people, and reservation ought not to be completely abandoned because it runs counter to law which has not kept pace with necessity, changing times, and circumstances. The Court of Arches found it impossible,

even in the face of this reasoning, to reserve lawfully in a tabernacle. How could this difficulty be resolved? Only by unique Anglican logic and ingenuity! The shadows of the Privy Council of 1906 hung low over the Court of Arches in 1954. The Court found that *strict law* controlling reservation cannot be administered by the Court; neither can the Court administer the practice of reservation. According to the eminent canonist, Dr. G. B. Bentley, the Court of Arches appeared to argue that those who break the law against reservation *have an obligation to do so for the good of the people, but only in a manner acceptable to the Court—whatever the means*. Further, the Court of Arches stated in its judgment that such lawbreakers *will not henceforth be prosecuted, but, further, they can congratulate themselves on acting "rightly" and blamelessly.*"

— TO BE CONTINUED —

## Edward Henry Schlueter, R. I. P.

The Reverend Edward Henry Schlueter, Vicar Emeritus of Saint Luke's Chapel, Trinity Parish, New York City, and an Oblate of Mount Calvary, died on April 2nd, 1957. And so passed on to greater habitations from the Church Militant a soul already close to God. Those who had the privilege to know Father Schlueter felt the impact of his devotion and all have been impressed by the kindness he showed to everybody.

Father Schlueter had a life-long connection with the Order of the Holy Cross. He was born and brought up in New York City and was "one of the old boys" of our Father Founder, when Father Huntington was in charge of Holy Cross Church on the lower East Side.

Edward Schlueter was born July 2, 1877, and received his education in New York City, attending the City College and General Seminary. From the latter institution he gained his B.D., and in 1941 was awarded a Doctorate of Sacred Theology. He was ordained Deacon in June, 1899, and priest in

July, 1901. His ministry included St. Philip's Mission, St. Paul, Minn., and St. John's Church, Roxbury, Mass., before he came here to try his vocation in 1905. But his was not to be the Religious Life and he went back into parochial life. He was a Canon of All Saints' Cathedral, Albany, N. Y., from 1905 to 1909. Then began his life work as Vicar of St. Luke's Chapel, Hudson Street, New York City, which was to last until his retirement in 1945. But even then he maintained an amazing round of retreats, quiet days, spiritual direction and confessions, and was Chaplain General of the Community of Saint Mary until 1954. His last few years have been spent in Kent, Conn.

When Father Schlueter went to St. Luke's Chapel he was faced with what we would now call a juvenile delinquency problem. He had inherited a deep sense of social responsibility from Father Huntington and always held that the best way to combat delinquency was not to let it start! His work with young people is famous. He put his



rm at West Cornwall, Conn., at the church's disposal and annually hundreds of under-privileged youngsters from the New York streets enjoyed the fresh air and sunshine there along with the kindly attention of his devoted priest. On his retirement the

Mount Calvary. The Funeral Mass was held at St. Luke's Chapel on Saturday, April 6th, at 11 a.m., at which Bishop Boynton pontificated and conducted the Absolution. That afternoon his remains were laid to rest in the monastery cemetery here at West Park.



HENRY EDWARD SCHLUETER

*Oblate of Mount Calvary*

rm was turned over to Trinity Parish. It is now known as Camp Schlueter and is a great asset in the rehabilitation program of all the chapels of Trinity Parish.

Another practical venture he had a hand in was the formation of The Tuff Club. This was designed to prevent boys from becoming members of the local gang called The Hudson Dusters.

At the time of his death, Father Schlueter was the senior member of the Oblates of

An evidence of the love his people had for him was the continuous watch which was kept day and night beside his bier in St. Luke's Chapel from Wednesday until the funeral on Saturday. Hourly shifts were arranged. Also, an artist has volunteered to print his name on the Chapel's memorial tablet. It was requested that there be no floral tributes, but many gifts have come to the Order as memorials to Father Schlueter.



# The Nun's Story<sup>\*</sup>

A REVIEW

BY SISTER RACHEL, O.S.H.

"Sister, what would you do if your Superior told you to fail an examination?"

"I suppose I would do it if I really received an order like that." We were washing breakfast dishes with some of the students when this conversation took place, in the convent kitchen. The Sister at the dishpan objected: "That would involve telling a lie. A Superior can't order anyone to tell a lie."

"You could hand in a blank paper. That wouldn't be a lie."

This incident of the examination and the story of the nun's failure to ask permission before dashing off to try to rescue a man drowning in quicksand are the two which seem to stand out most clearly in the minds of those who read *The Nun's Story*. I heard about them so often that my impression of the book, before I read it myself, was that it pictured a convent dominated by a tyrant, and peopled by nuns who didn't know what obedience rightly entailed and what its limits were. I expected the main difficulty in the life of the nun, who, as I knew from hearing the book discussed, had not persevered but had "leapt over the wall," would be obedience. When I read the book for myself I had a quite different impression.

It is an absorbing story of the life of an individual in a great nursing order in Belgium. It gives many intimate glimpses of convent life, as well as three separate scenes of adventure and horror: the insane hospital, the Congo mission, and the final episode when the Sisters are caught in the invasion of their country by the Germans in World War II.

I was horrified by the book. The dreadful incidents of the knifing of a Sister by an insane woman, the death of a drunken native by being eaten alive by ants, the enemy officers searching for the hidden prisoner, were not what horrified me, however. Nor was it the mortifications of the convent life, grim

though they sound. I have read of more severe austerities, with awe indeed, but without horror. The horrifying quality in the book was the total effect of *coldness*. It was not until I reached the last page that I realized why this particular account of the Religious Life left me feeling frozen with horror.

There are sympathetic notes in the story; the Superiors, to my surprise, were shown as loving and balanced women; the sweetness of novitiate obedience was noticed when the novices are described at a job of bean-shelling, suddenly substituted for the anticipated recreation. The music of choir had obviously been a genuine delight to the Sister whose adventures the book chronicles.

Sister Luke was a doctor's daughter who entered an austere nursing order in her native country, Belgium. The account of her life in the Order, and of her subsequent withdrawal after seventeen years in it is written by a close friend, Kathryn Hulme. The book therefore can be regarded as an eye-witness account.

Sister Luke's observations upon the beginning of her vocation are significant. She says (page 8) ". . . it was not Lourdes, or any schoolgirl admiration for any nun which had brought her here, not heartbreak because of his (her father's) refusal to let her marry Jean . . . but the pressing sum of them all."

To my Anglican mind there is a big something missing here—an interior vocation; a drawing towards God, gentle yet deep, and clearest when one is most quiet. It is true that Roman Catholic teaching about vocation does not regard this sense of individual vocation as indispensable. Our own tradition seems to lay much more stress upon it.

The first real shock came when I realized that Sister Luke's description of the more mature nuns as "Living Rules" was meant to sum up all they were supposed to be. This was the ideal she was to strive for: to learn to keep the Rule perfectly. She speaks of her

<sup>\*</sup>**THE NUN'S STORY**, by Kathryn Hulme; Little Brown & Co., Boston, 1956.



"six months' long sunrise to dusk struggle to synthesize in her mind the mass of minutiae on which convent conduct was based, and to teach her body to behave accordingly." (page 17) And not her body only; her mind also must be molded by this inexorable Rule so that it ceased from converse about natural things and spoke only to God. How was this possible without brain surgery? she asked herself. The life was a "life against nature," she was told, and she believed it. Her conscience also was molded to regard each natural activity as sinful. "She prayed for forgiveness for taking comfort in the thought that someone who knew her well (one of the Sisters) besides Himself would be there next day to welcome her to the community." (page 16)

Nowhere in the book is there any hint that Religious believe nature has any other purpose than to be mortified, or that keeping a Rule perfectly is a means, not an end in itself. Constantly the wretched woman forces herself on in this joyless life, without a sense of vocation, and without even the grace of vows. On her profession day she secretly withholds her full consent, and thereby renders her vows null and void. (page 134) One wonders how on earth she managed to stick it out for seventeen years! The monastic practices, severe enough in themselves, are seen divorced from their supernatural meaning. The culpa (chapter of faults) seemed to her concerned with "trivia wrought out of senseless scrupulosity" (page 49), and the use of the discipline like "neurotic women flailing themselves to take their minds off the natural life that God intended for them." (page 65)

The incident about the examination did not really involve obedience at all, for the Superior's suggestion was not a command. It was meant to help the Sister conquer what the Superior felt was a want of humility, and it was clearly only a suggestion. She was not bound to follow it. It is no wonder that such a suggestion, coming on top of such a raining caused Sister Luke extreme suffering and moral uncertainty. Linked with this situation, it seems to me, is the practice of

the culpa. Religious communities have a regular exercise called the "chapter of faults" at which members accuse themselves of their outward breaches of Rule committed since their last presence in Chapter, and receive a penance from the Sister in charge. These accusations are not in the nature of a confession of sin. The acts themselves may even have been virtuous, as when one is late to Chapel on account of the demands of courtesy to a guest. In Lanslot's *Handbook of Canon Law for Congregations of Women Under Simple Vows* he quotes from a papal pronouncement of 1921, "... The accusations (in the chapter of faults) shall be limited to the exterior transgressions of the constitutions, and the penances imposed must be seasoned with a spirit of discretion." (page 123) It is puzzling to read Sister Luke's account of the culpa in her community, since it was not limited to external matters, and the penances imposed were heavy.

Through the culpa Sister Luke tried to learn humility. This great, pure virtue of utter truthfulness must have been presented to her as a dreary, grovelling, self-regarding thing. Her efforts to force herself to practise it in order to become a Living Rule are really horrifying.

One wonders where the gospel is in all this? There is no mention of the study of scripture, or of doctrine, or of the liturgy. Were the nuns not given a sound doctrinal formation? Had the purpose of their Rule and their life in Religion not been set clearly before them? Had Sister Luke never pondered on the Lord's words to the Pharisees, those great Rule-keepers of His time? Had no retreat conductor ever pointed out that these righteous men, for all their righteousness, were missing the most important things, the "weightier matters of the law, judgment, mercy, and faith," and that they would see publicans and harlots go into the kingdom of God before them? Saul the Pharisee learned this lesson and sets it before us, for instance, in the eighth chapter of Romans. Was there in her community no one who could open to her the treasures of the Word of God in the Holy Scriptures?

Sister Luke, on the contrary, seems to

have been given human advice in her difficulties, well-meant and sincere but insufficient and misleading. She was told that she must practise infinite patience in prayer in order to obtain the graces she needed to go on in this hard life, and attain the goal she had set before her. This is like telling her to pull herself up by her bootstraps.

Again one wonders whether she had a spiritual director, skilled in his art and wise in dealing with Religious. There is no sign in the book of any such influence in her life. Would she not have been helped by shifting her attention from her own efforts to the real object of these efforts? I do not know, of course, what the outcome would have been if some one had convinced her that God loved her, just as she was, faults and all, with a love greater and more tender than any earthly bridegroom loves his bride, and that He was only waiting for her to open her heart to Him that He might fill it, not with rule-keeping, not with conduct, not even with "graces," but with Himself. The story would have turned out differently, I am sure. Perhaps she really had no calling for the Religious Life. This is certainly suggested in her account of her reasons for entering, and in the nullification of her life vows by her withholding of her interior consent. Or perhaps she could have made a wholly new start as a Religious, for love of Him, with the same apparatus of Rule, work, and temptations, but all changed by being accepted joyfully for love of Him.

The sad truth is that her offering, real and costly though it was, and quite sincere, was made not to Jesus, but to a terrible Moloch whom she herself describes on the last page of her book:

"As if, she thought, an ex-nun were an escapee from some sort of torture chamber in the Nurnberg Museum, big enough in fact to clasp a whole female congregation in its unyielding mold and squeeze the sex out of it along with every other normal human yearning . . ." (page 339)

It is true that this sentence, like some of the others quoted above, is somewhat ambivalent. It is attributed to others. Neverthe-

less, there it is. The author wrote it, and Sister Luke must have been its originator. Perhaps she was not altogether conscious of the real meaning of her story.

I liked Sister Luke. I was glad when she didn't flunk that examination, and both glad and sorry when she was released, quite honourably, from her Order. I hope the Religious Life is nowhere really practised as she describes it. In recent years the Pope has concerned himself with the life of the Religious Sisters of the Roman Catholic Church, and has encouraged them to make certain modifications in their Rules and in the habits which they wear. "Once more," he recommends nuns not to hesitate to change certain usages which no longer retain their significance and merely keep girls away from the religious life." (*The Direction of New Religious Life Series*, page 258, Newman Press, Westminster, Maryland, 1957) She may have been speaking of just such practices as are described in this book.

Many of the nuns, and especially the superiors, are shown to be fine, loving, educated women, and it is hard to understand how they could have been if they had emerged from a training such as Sister Luke presented. All of us see things from a personal point of view, try as hard as we may to be objective and truthful. The unhappy nun is very likely to see only the worst side of community life and to give a one-sided view of it. The same thing could be done by an unhappy wife, and she might produce a very telling indictment of the institutions of matrimony, child-bearing, and child-raising.

Now I hope some really happy Sister will write a book about *staying in a convent!*



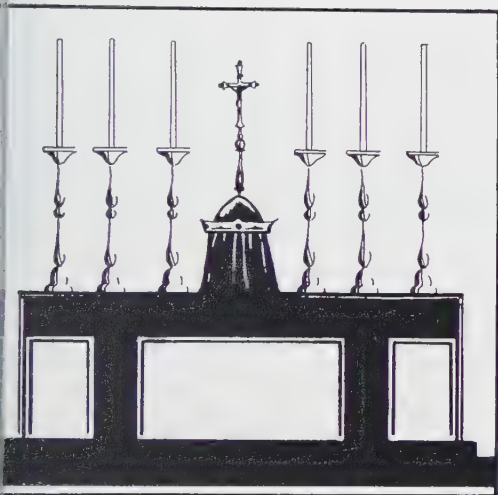


# Unto The Altar Of God

BY ESTHER H. DAVIS

## 3. SUMMARY OF THE LAW

(b) *And the Second is Like unto It*



Burden my heart, O God, that I may fulfill Thy commandment. Place Thy yoke upon me, that I may learn and follow Thy way. Because Thou hast made me a man, I am involved in mankind. Because each of Thy children is dear to Thee and worthy of Thy love, each must be to me a brother and dearer to me than myself.

Thou art always before me as my example and I cannot close my ears to Thy voice. When I shrink from the task Thou hast set me, or falter in its accomplishment, Thy words are a reproach in my heart. "I was homeless and ye took Me not in, hungry and ye did not feed Me." Thou hast made us Thyself—not one, or a few, but all Thy creatures, and until all have found rest in Thee, my heart can know no rest.

Do my brothers starve in near or distant countries? Though Thou givest me my daily bread, yet still am I ahungred. While any are in prison, I cannot be free. With those who mourn I wait to be comforted, and am

akin to those who are ill or in pain because we suffer as one. If there be any who weep my tears cannot cease to flow. I am discouraged with those who fail, and while any taste despair my heart cannot sing. With those bound by the chains of sin I am enslaved, and their shame is mine, and so long as there is one who has not called upon Thy forgiveness, my transgressions remain unshriven.

Thou hast burdened my heart, O God, and Thy yoke is heavy upon me. But Thy command is not impossible, and in following it I find my release. For while my brother's sorrows are weighing on my heart, his joys and triumphs are also mine to share. What paradox is this, that in the midst of grief I can rejoice? That in me hate and love are intermingled, and while in the depths of inhumanity I still ascend to noble heights of selfless sacrifice. Though homeless I have many homes and though with one I call in vain to fortune passing by, yet with another I acclaim her bounty.

Thy two commands are really one. For if I love Thee perfectly, with heart and soul and mind, then those whom Thou dost love I will love too. And if my love for self outweighs that for my neighbor, by that degree of failure shall my love for Thee be less than perfect. I must identify myself with each, as Thou hast done, and love each one without reserve or measure, my brothers all, because Thou art our Father, loving Thy children equally.

Thy words have I hid in my heart, for guide and challenge, burden and safeguard, reminder, inspiration and strength. And with Thy words, Thy love, securely held. Love begets love, and if Thine dwells in me I cannot fail. Thy commandment is love and on that love hang all the law and the prophets.



## Beat The Devil Out Of New York

BY ELIZABETH BUSSING

The brash, blase Big Town stands ready to be jolted from the Battery to the Bronx as Evangelist Billy Graham squares off against Sin in the world's most unhallowed battleground — Madison Square Garden. The bell sounds May 15 in a six-weeks' knock-'em-down-and-drag-'em-out fight to the finish.

Who's going to win? For perhaps the first time in a major contest here, no book is being made in this metropolis which is the World's Greatest City or a Citadel of Satan depending upon who is viewing it. But one thing is certain—having perfected his technique of blending big business, Broadway and religion into a triple-threat haymaker against the forces of darkness—Billy is ready.

"Time after time, as we stood in the midst of this throbbing metropolis, we felt our inadequacy to accept the challenge," he says. "We (he and his 12-man team) have wept, prayed and agonized more over New York than any other community.

"The enemy is fighting as we have never seen him fight before. We are wrestling with spiritual forces that can only be overcome by the power of God in answer to the prayers of God's people."

Clenched fists of the handsome, dynamic evangelist will be holding \$1,000,000 to be thrown against the foe which appears to be religious apathy as much as active wickedness. Of New York's 8,000,000 people, 54.9% are unaffiliated with any church; of the remainder 27% are Roman Catholics, 10.6% Jews and 7.5% Protestants.

The money comes to Billy's corner through donations handled by the crusade's 19-man executive committee headed by Roger Hull, executive vice president of the Mutual Life Insurance Co., and George Champion, president of the Chase Manhattan Bank.

### READY FOR BATTLE

Now, having prepared with build-up battles in London, Glasgow, Paris, Los Angeles and Calcutta, Billy faces his biggest fight with, as he says, "fear and trembling."

"I'm inadequate and incapable of this responsibility," he declares, "but New York may declare for Christ and what starts here could sweep the country."

Billy fights big evils in a big way. More than 1,000 churches in greater New York have pledged cooperation during and after the Madison Square Garden meetings. They



will supply the 1,500-voice choir, 500 ushers, 500 lay evangelists, 50 ministerial advisors and the clerical staff which is needed nightly. Some 50,000 people in 5,000 prayer groups will storm heaven for the crusade for weeks before the first evangelistic meeting until the crusade closes. But the dimming of the house lights is just the beginning. The crucial test of dynamic Billy Graham's success in sparking a religious revival in New York City will come after he leaves the Big Town.

This is a new type of evangelism, subdued, civilized and directed at strengthening the local churches. There will be no old-style Bible thumping, devil baiting, hallelujah shouting. No hysterical converts will stumble from the sawdust trail back to the world of cynicism and sin from which they turned to Christ. Their first glimpse of a life with dignity, meaning and personal peace may become an enduring reality if the local churches do an effective job of follow-up. Graham says, "Ours is a church-centered crusade, its aim to leave your local churches strengthened with new enthusiastic members from the more than half of New York's population which is not now interested in religion."

The prayer groups have already swung into action, making noon time prayer time in industrial plants, business offices and homes from Tuesday through Fridays. After 15 minutes of listening to the crusade radio program, they ask God's blessing and guidance for the crusade. Then members take turns leading the prayers, turning to the suggestions in the "Prayer Sentences" (mostly verses from the Psalms of David) for stimulation in all the familiar forms of prayer; adoration, praise, contrition, petition and intercession.

#### TRAINING THE 'TEAM'

Counselor training is under way in ten areas with classes of 500 each. Instructed by members of Billy Graham's team and selected by their own ministers, these 5,000 laymen are given 10 weeks of work to prepare them for the pivotal job of lay evangelism.

"They must be mature Christians, be deeply conscious of their personal relationship to

Christ and have a thorough knowledge of the Bible. Their lives should be witness to outstanding Christian character and good works and their active participation in church activities must show that they are motivated by the Love of God," says a member of the Graham counseling staff.

At the Garden meetings, counselors sit in front rows to be paired off with those of the same sex and approximate age who want to be converted. Later, in the inquiry room, mass evangelism becomes personal. The counselor puts information about the convert's age, church preference and address on a card but he must not influence church choice or give personal advice. If personal problems are mentioned, one of the ministerial advisors who patrol the room may be consulted. Counselors are instructed to regard converts as penitents, not patients.

Follow-up begins before the volunteer clerical staff leaves the Garden. Local ministers receive notice of people who have expressed an interest in their churches in the next morning's mail. This may be followed by a reminder, a personal call on the convert by the counselor or, in very rare cases in which a pastor shows no interest, the convert may be assigned by the local ministerial committee to another minister.

Some local ministers are puzzled by this new type of evangelism and wonder how they can fit in and question its methods and theology.

There are controversial issues in this crusade such as Graham's interpretation of the Bible. In any interdenominational enterprise, there will be differences of opinion but in this case they seem to be primarily related to the later steps and not to the first commitment to Christ.

#### AFTER THE FIRST STEP

Billy has conferred with small groups of clergy several times this winter. His candor and sincerity have pleased many of them. He says he can help people only to take the first step in religious experience and that the nurturing of the spiritual life must come from participation in the ordinances and rites of the church of the convert's choice. Because he knows that primary enthusiasm

will fade unless effort is made to go farther, he encourages the local churches to assume responsibility in guiding new Christians.

The experience of Church of England's All Souls Church, London, was summarized by its rector, the Rev. J. R. W. Stott. Dr. Stott found that his church gained new members, many of whom "lasted." His own congregation was stimulated by participating in so vast a common movement that many of his parishioners received invaluable training in lay evangelism.

So, religiously-indifferent New York is in for a new experience this spring. Undoubtedly the Garden will be jammed. Train and plane loads of visitors will be coming

from Nashville, Grand Rapids, Oklahoma City and other distant points. Three hundred busloads a day will descend on the meeting hall from the nearby suburbs and many people will vacation here to attend the meetings. Individuals who have neither entered a church nor mumbled a prayer in years will start over. Others will "try God" for the first time. Whether such souls will wade through to peace in the midst of outer strife and inner turmoil and will learn to worship and cooperate with fellow Christians in building a better world cannot be foreseen. To bring this about is the challenge that Bill Graham accepts from New York.

Courtesy **Sunday Mirror Magazine**

## May Saints

BY A SISTER OF O. S. H.

Among the less well known of our Lord's first apostles are the two whom the Church commemorates together on May 1, Philip and James. Philip, St. John tells us, was a native of Bethsaida, near the Sea of Galilee, as were Peter and Andrew also; and like Andrew, he may have been associated with John the Baptist before being called by our Lord to follow Him. We know very little of his activities after the Resurrection, but tradition suggests that he preached in Asia Minor and was martyred at Hierapolis in the province of Phrygia.

His fellow apostle James, or James the Less as he is commonly known to distinguish him from the brother of St. John, was a person of considerable importance in the primitive Church. Apparently a cousin of our Lord, he became the leader and first bishop of the Jerusalem church, then the central church of Christendom. When controversy developed over the question of requiring Gentile converts to keep the Jewish law, James seems to have been responsible for the final decision that this was not necessary: a decision that probably saved Christianity from becoming an unimportant Jewish sect and perishing with the fall of Jerusalem in 70 A.D. After the settlement of this question, we hear little more of him. He was

probably martyred at Jerusalem about the year 62 A.D.

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One of the great, and yet curiously little known, names in the history of Christian monasticism is that of Pachomius, who lived in the first half of the fourth century. At the time of his birth, about 292, hermits were settling in increasing numbers throughout the upper Egyptian deserts not so very far from his home in the Thebaid, following the examples of such pioneers as Paul and Anthony. When, after a period of military service, Pachomius in 314 became a Christian, he felt himself called to share the life of perfection these men were attempting to lead; but very soon he realized that it was his vocation to develop a form of monasticism which would be lived in community. In 318 he built his first monastery, at a place called Tabennisi, and gradually there grew up a large community. Wisely, he refrained from thrusting too many innovations upon men accustomed to the more independent hermit life; thus attendance at the communal meals was not required, and the monks were encouraged to continue the older, more extreme austerities if they felt called to do so. Pachomius' general purpose seems to have been to eliminate some of the dangers —



pecially that of spiritual pride — which almost unavoidably threatened the hermit, and gave opportunity, through community life, for the exercise of the important virtues of charity and obedience. The new monasteries attracted great numbers, and some estimates place the number of Pachomius' monks and monks at the time of his death as high as seven thousand. When St. Basil visited Egypt some time later, he seems to have come into contact with the Pachomian system and to have been influenced by it in his own monastic legislation, so that through him it spread considerably beyond its native Egyptian desert. Pachomius died in 346, and his feast is kept on May 14.

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Contemporary with Pachomius was another great figure, Athanasius, patriarch of Alexandria and the outstanding champion of orthodox Christianity in its long battle with Arianism. Born at Alexandria about 297, he came the deacon and trusted advisor of the aged bishop Alexander, and in this capacity accompanied him to the Council of Nicea in 325. Well educated and highly trained in theology, he saw through the devices of Arian obscurantism as most of the bishops, pastors rather than theologians, could not, and he realized that the essential Arian claim—that Christ was not truly God—must eventually lead to the conclusion that Christ could not really have wrought our redemption. His long opposition put him into a position of leadership, and he was not a little responsible for the Council's definite condemnation of the heresy.

But Arianism, though down, was a long way from being out, and on Athanasius, as the leader of its opponents, it was to concentrate its attacks in ensuing years. Elected patriarch by the Alexandrian church in 328, succeeding Alexander, he won and kept the loyalty of his people, who for the most part had little sympathy anyway with Arius and his party; but in the high places of the empire Arianism had strong influence, and Athanasius was five times exiled from his home by sundry emperors. Part of the time he spent at Rome and elsewhere in the west, where Arian influence was not as strong as

in the east; later, when for a few years the Arians were in control of almost the entire empire, he took refuge with the desert monks. Out of this period came his life of St. Anthony—if it is really his, which some critics doubt—as well as a number of important theological works. His last exile ended in 366, when the Arian emperor Valens was forced by popular demand to allow his return to Alexandria. From then until his death in 373, the battle-scarred bishop was permitted to govern his diocese in peace. Although he did not live to see the final triumph of the Nicene faith, it was primarily his life and writings which gained the victory. He died peacefully in his bed on May 2, the day on which his feast is now kept.

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In 326, while the Council of Nicea was still in session, the aged Helena, mother of the emperor Constantine, undertook a trip to Jerusalem, hoping that it might be possible to find the cross on which our Lord had died. As it turned out, her workmen uncovered not one but three crosses—two presumably being those of the two thieves crucified with Jesus. There are various stories of how the one she sought was identified, the most popular being that a dead man was restored to life by contact with it. The precious relic soon became the focus of great devotion, which sometimes took rather bizarre forms, as in the case of the man who contrived, while kissing it, to bite off a piece to take home! The discovery, or invention, of the Holy Cross is celebrated on May 3.

About the same time as Athanasius' death, a matron in the town of Tagaste, near Carthage in Africa, was becoming more and more worried about her son Augustine. Not yet twenty years old, the boy, who had been sent to Carthage to complete his studies, seemed to have fallen victim to all the vices of that immoral city, had even fathered an illegitimate son, and now was on the verge of becoming a Manichean. Monica, a Christian from her childhood, didn't know what to do. When Augustine returned home to teach in the schools of Tagaste, she tried to reason with him; she pleaded, she scolded, and she wept, but nothing turned him from his

course. All she could do was pray; and pray she did, while her son traveled in his teaching career from Tagaste back to Carthage, and in 383 across the sea to Rome. Following him thither—he had left Carthage secretly, doubtless fearing a scene if she should learn his plans—she found that he had gone on to Milan, and there she joined him. There, also, the two of them came under the influence of the bishop of the city, St. Ambrose; and for the first time Monica found some encouragement for her hope and her prayer. Augustine had for long wished to free himself from the vices that enslaved him, but his passions were strong and his will weak. Now the preaching of Ambrose caught hold of him and drew him on. The details of his conversion are too well told in his own *Confessions* to need retelling here, but they culminated on the famous day, in 386, when Augustine, walking in the garden, heard a child's voice repeating, "Take up and read;" and picking up a copy of St. Paul's epistles that happened to be at hand, he opened it at random and lighted on Romans 13:13-14. The words were so strikingly apt for him that his mind and will, already prepared by experience and by study of the Scriptures, suddenly capitulated; and at Easter of the following year he received baptism.

Monica's joy was as complete as joy could be on this earth. She and her son spent long hours together in a happy intimacy they had not known since Augustine's childhood. However, her task was done; and in the fall of 387, while they were waiting at Ostia for a ship on which to return to Africa, she died. Her feast is celebrated on May 4; that of her son's conversion on May 5.

The fourth century was a prolific one in terms of saints. In particular, the bitter theological controversies brought to the fore the great bishops and doctors of these years. One such was Gregory of Nazianzus, a friend of St. Basil the Great. Gregory was born about the year 329, shortly after the Council of Nicea. He received a thorough liberal education, spending some ten years at the university in Athens, then the center of learning in the empire. Basil was there too during part of the time, and the two friends must have spent much time in discussing

their shared attraction to the monastic life. When Gregory left Athens, he spent some time with Basil at the monastery which the latter had established in Pontus on the Black Sea. However, he was not to be a monk. In 361 his father, bishop of Nazianzus, ordered him to the priesthood, and eleven years later he was made bishop of the unprepossessing little town of Sasima. Gregory did not consider himself fitted to be a bishop, and he resigned the post, returning to Nazianzus to act as his father's coadjutor till the latter's death in 374. In 375, after a successor had been appointed, Gregory was at last free to retire to the monastic life which he desired. Unfortunately, history was not through with him. In 379 he was called to Constantinople as bishop of the hard-pressed Catholic minority in that currently Arian city. There he made his headquarters in a private house which served as a church, and he preached the five "Theological Discourses" which are the basis of his claim to be a great theologian. These dealt, as was natural in those years, with the orthodox faith as it was claimed at Nicea. They also stressed the necessity of reverence in treating of the mysteries of faith, and of purity in the lives of those who would be effective teachers of religion. In a day when theological definitions were shouted in the streets as party slogans, and laws had to be passed to curb bravado in the churches, this was a necessary emphasis indeed.

In 380 the Catholic emperor Theodosius made Gregory patriarch of Constantinople, and the Catholics were once more in the ascendancy. As patriarch, Gregory took part in the opening sessions of the Council of Constantinople, called in 381 to confirm the Nicene faith. But the bickering and political maneuvering were too much for him, and he shortly resigned the see, giving his reason ill health, which was certainly true as far as it went, and returned to his home town of Arianza where he remained till his death in 390. He was a brilliant man and an important theologian, but as he himself recognized, he was not built to be a bishop. To him his life, he looked back, must have seemed a failure, and no doubt he was wearily grateful for the rest and quiet of his final years, not knowing that his name would come down to fu-





I AM THE GOOD SHEPHERD: THE GOOD SHEPHERD GIVETH  
HIS LIFE FOR THE SHEEP

*From the Gospel for the Second Sunday after Easter, known as Good Shepherd Sunday.  
It falls on May fifth this year.*

— BY GEDGE HARMON

generations as that of one of the outstanding Eastern Catholic doctors. His feast is on May 9.

Not long after the death of St. Gregory, and while St. Augustine was still in the prime of life, a British monk named Pelagius had occasion to visit Rome. Shocked by the moral laxity which he found there, he thought he had discovered its cause in the type of philosophy underlying a currently popular book—St. Augustine's *Confessions*—which, so he felt, laid so much stress on the Divine initiative in human salvation as to undercut completely all moral effort on the part of man. Other people have had the same qualms about St. Augustine, but Pelagius in his reaction went so far as to fall off the other side of the bridge, and the result was the heresy of Pelagianism, the doctrine that man is capable of meriting salvation solely by his own effort, without help from God. In moderate and extreme forms, this heresy was to trouble the Church, particularly in the West, for some time, with St. Augustine standing out as the leading defender of the orthodox position.

One of the more notable of the moderate group known as Semi-Pelagians was a monk of Lerins in southern France, Vincent, who lived and wrote in the earlier years, before the Semi-Pelagian position was finally condemned as heretical. He seems to have been of noble Gallic stock, and to have spent some time as a soldier before entering the monastery; he is spoken of a generation after his death as a holy man and conspicuous for his eloquence and knowledge. His principal claim to remembrance is a work known as the *Commonitorium*, written in 434, dealing with the development of doctrine and the rules for distinguishing heresy from true doctrine. In the course of it he enunciates the famous principle of catholicity—"always, everywhere, by all the faithful"—which is an accepted definition today, but which he almost certainly intended as a means of refuting what he considered to be the erroneous doctrine of grace taught by St. Augustine. He died some time before 450, and his feast is on May 24.

While St. Vincent was living and writing at Lérins, the empire was feeling the effects of barbarian migrations from the north and

east. Forced onward by pressure from behind—especially by the dreaded Huns—the Germanic hordes poured across the Rhine and Danube borders, sometimes as peaceable settlers, sometimes as warlike invaders. In the far-off island of Britain the invasion came in mid-century, and the more or less Christian inhabitants were annihilated or fled from the fiercely pagan conquerors. Such was the hatred which developed between the remaining British Christians and the Germanic invaders, as a result of the warfare, that the former refused to make any attempt at converting their unwelcome neighbors, and until past the middle of the next century, there seems to have been no mission to the Anglo-Saxons. Then St. Columba and his band from Ireland founded the monastery of Iona, and from there Christianity in its Celtic form spread rapidly in the northern part of the island. The south, however, was still pagan, and in Rome the great pope Gregory was concerned about the Saxon people. He had wished himself to carry the Gospel to them, but it had proved impossible. Now, however, he was in a position to send someone else. He chose Augustine—not to be confused with the author of the *Confessions*—prior of a Roman monastery which Gregory himself had founded, and sent him off with some forty companions to evangelize a nation.

In 597 Augustine and his party reached the little kingdom of Kent, in the southeast of Britain, where they had the good fortune to find an openminded king, Ethelbert, whose wife, Bertha, was a Christian Frankish princess. Ethelbert was willing to listen to what the strangers had to say about the religion. Before long he and his nobles received baptism; and as Ethelbert apparently exercised some sort of suzerainty in neighboring kingdoms, the missionaries were able to expand their activities in a few years to Rochester and the East Saxon city of London to the north.

Unfortunately, Augustine was not as successful in dealing with the Celtic Christians as he was in converting pagans. As representative of the Roman Church, he insisted rather too much on the respect which he believed to be due him, and he tended to treat the Celtic leaders almost as enemies rather



as fellow Christians. Understandably, this led to badly ruffled feelings and to hot controversy and strong language over differences that might have been settled amicably. Despite his lack of tact, however, he was unquestionably an able and consecrated man, and the Church remembers him as such. He died in 604, the same year as Gregory, and is remembered on May 26.

Among the notable sons of the church St. Augustine helped to plant was Dunstan, the first of England's long line of ecclesiastical statesmen. He seems to have been of noble birth, and the intelligence and religious zeal which he displayed in his youth resulted in his being made a royal counsellor and, about 933, abbot of the ancient monastery of Glastonbury. There he founded a school which became a center of learning in England. However, his activities at court brought him enemies, and in 956 he was exiled by the absolute young king Edwig. He used his enforced foreign tour to visit Ghent, where he came into contact with an active monastic reform then in process; and when he was recalled in 957 he brought the reform home with him. With the accession of Edgar in 959 he gained the assistance of royal authority in his attempts to put it into practice, and in the south particularly he was able to accomplish quite a bit, both within the monasteries and among the secular clergy and laity outside. At the same time he was concerned with the political unification of England, and with the problem of the Danes to the north, who were both enemies to be guarded against and pagans to be converted. In 961 he became archbishop of Canterbury, thus gaining both added responsibilities and greater authority. However, with the death of Edgar in 975 the kingdom again split into factions, and Dunstan was unable to pull it back together alone. After the accession of Ethelred the Redeless in 978, the archbishop retired from public life and concerned himself for his remaining years with prayer, study, and the management of his diocese. He continued to take great interest in the cathedral school, which, like the one at Glastonbury, he had built up to a high level of learning. A stronger and wiser king than Ethelred might have made use of Dunstan's abilities in the

renewed conflict with the Danes which began a few years later; as it was, he died quietly in retirement in 988. His feast is on May 19.

It was during Dunstan's lifetime that, far to the east, the Church began to establish itself in Poland. In 968 a bishopric was established at Poznan, and in 1000 another at Gnesen, and for a number of years, under a favorably disposed king, the new faith made rapid gains. However, after his death in 1025 a reaction set in, and when in 1072 the new bishop of Cracow, Stanislaus, began his work, the moral and spiritual life of his diocese was at a low ebb. Stanislaus' efforts at reform brought him into sharp conflict with king Boleslaw II, a military hero with an exceptionally cruel temperament and virtually non-existent morals. Stanislaus tried to persuade the monarch to change his ways, but ultimately, in 1079, was forced to excommunicate him. The king was furious, and dispatched soldiers to dispose of this upstart bishop; Stanislaus, however, had wisely retired into the suburbs, and before the soldiers reached him they had decided they wanted no part of this particular murder. In the end Boleslaw himself struck the bishop down in the church during the Mass. St. Stanislaus' feast is on May 7.

The sixteenth century was one of great activity in Church and state. Charles the Great and his son Philip II, Henry VIII and Elizabeth I, Machiavelli, Luther, and Ignatius Loyola all figured in its cast of characters. It saw the founding of the Jesuits, the reform of the Carmelites, the outbreak of the Protestant Reformation; America was opened up, the dangerous Moors were triumphantly defeated in the sea battle of Lepanto, a ship sailed around the globe. And in Rome a young man from Florence was tutoring the two sons of a fellow citizen and studying theology in his spare time.

Philip Neri had been apprenticed to a merchant uncle, but the life of commerce made no appeal to him, and in 1533 he arrived in Rome, alone, with no other capital than a great love of God. Succoured by the aforementioned fellow-Florentine, he spent three years in study; then he sold his books, gave the money to the poor, and started out on a

life of visiting hospitals, shops, and public places, with an eye to drawing those he found there to the service of God. He must have been a winning preacher, for his methods achieved great success. In addition to his more wide-spread influence, he soon gathered a group of close disciples which eventually evolved into the famous Oratory. Although a good friend of St. Ignatius Loyola, he never seems to have considered seriously the idea of entering any of the existing religious orders, believing it his vocation to remain in the world and encourage men to serve God there as well as in the cloister.

It was not until 1551 that he was persuaded to become a priest. Then his confessional at church of San Girolamo became the center of a tremendous apostolate, for people came by the thousands to this confessor who was so gentle and who yet saw so clearly into the depths of their souls, leading and guiding them ever onward in the love of God. His band of followers lived with him at San Girolamo, and together they carried on the rule of life and corporate devotion which they had developed. By 1556 it had assumed the essential outlines of the Oratory—a community of priests living under obedience but not bound by vows (on this point Philip was determined), devoted especially to the work of preaching, and the encouragement of prayer and the full use of the sacraments. The program was successful enough to get Philip into trouble—such

crowds assembled for the processions, other popular devotions which he led. He was accused of trying to found a new order—an understandable fear in those days—suspended from his priestly functions, though he had been given no fair trial. He refused to fight back, and soon calmed investigation of charges led to his complete vindication. In 1575 the Oratory was officially recognized by the Church. Philip continued to guide it and those who came under its influence for twenty years longer, though in 1593, realizing that his strength was failing, he resigned the office of superior. He died in 1595, after recurrent bouts of illness. His feast is on May 28.

Other days of note in May are Ascension Day, this year on May 30, and the three Rogation Days which lead up to it. Ascension Day, the fortieth day after Easter, is of course the feast of our Lord's ascension into heaven—the completion, as it were, of our redemption. The Rogation Days seem to have no intrinsic connection with the feast. They were instituted as days of fasting, prayer, probably by Mamertus, a fifth-century Gallican bishop, in a time of particular danger to his diocese. The emphasis has since shifted somewhat, so that today we think of Rogation-tide more particularly as a time of blessing the crops; it is this aspect which is brought out in the proper for the season.



ROGATION PROCESSION AT HOLY CROSS



# The Order of Saint Helena

## VOCATION CONFERENCE

por Day weekend in most places means off from work, parties, parades, a final before the pool closes for the season, last-minute checks of the clothing situation before the kids start back to school. At convent of St. Helena in Newburgh it mean this year, for the third time, the 1961 Conference on Vocation to the Religious Life.

The fact that the Episcopal Church has various Orders is presumably not news to readers of this magazine, but there are still people to whom it is, or who think of nuns and nuns as creatures remote from everyday life, and perhaps not quite human. Actually, of course, they are very ordinary, normal men and women, whom God has called to serve Him in a particular way, and who are trying to give themselves wholly to Him in answer to that call.

Even those who are really interested in various Orders, or who think God may be calling them also to serve Him in this way, may have a rather hazy idea of just what convent life is like and what it's all about. The Conference on Vocation to the Religious Life, held by the Order of St. Helena in conjunction with several other communities of women, is intended to help them find out more about it. There will be talks on the



nature of the life, and opportunities to meet members of various communities and learn about their life and work; also an afternoon trip to Holy Cross Monastery farther up the Hudson. The conferees will attend the daily chapel services, eat in the refectory with the sisters, (even help wash dishes!), and in general have a chance to see the daily routine of convent life. Any young woman between the ages of 18 and 35 is eligible to attend, but we can take only a limited number, so it would be wise to apply early. If you are interested, write to:

THE SISTER-IN-CHARGE  
*Convent of St. Helena*  
Box 397, R.D. 4  
Newburgh, N. Y.

## NEWBURGH NOTES

Contrary to much popular opinion, a Convent is a very busy place, and come spring gardening, it gets even busier, as some of our recent guests (who indiscreetly offered to help) will attest! Pruning, of course, is done very early, and then when it is so unlikely that we'd have any more flowers (but with our fingers crossed, remember April 8th a year ago) we transplanted our little viola plants, which Alex had been tending in the greenhouse, to the flower bed at the head of the pool.

About the same time, Alex cleared the leaves out of the lily pond and five of us, with Alex's supervision, re-potted the water lilies and filled the pond. (Only mishap— it ran over!)

As part of our work away from home, we are presently visiting between twenty and twenty-five shut-in parishioners of St. George's, some of whom are hospitalized or bedridden, but most of whom are more or less just confined to their homes.

The Sisters who do the visiting try to see

them on an average of once a month (oftener, of course, in cases of serious illness). The spirit of some of those who have been confined for long periods, their desire for independence, and their vital interest in the world outside, is inspiring and quite remarkable. One who is quite crippled with arthritis and unable to get out insists on living alone, does everything that she can, and refuses to feel at all sorry for herself.

Recently, another one had a real surprise in store for the Sisters who stopped in to see her. Her son and daughter-in-law had been going through boxes and chests in the attic, and found some real treasures, one of which was a perfectly preserved and exquisitely handmade silk wedding gown. They were able to identify it by some old letters and estimated that it was about seventy-five years old. Other treasures were some equally well-preserved dolls and a very old and well-used family Bible.

Sister Katharine conducted two Quiet Days in April, the first at Montrose, N. Y., on April 3rd, and the second here at the Convent, on April 6th, for an Altar Guild group from Palisades Park, New Jersey. On April 9th, Sister Mary Michael and Sister Clare met with the Girls' Friendly Society of St. George's, and on the following afternoon, the Women's Auxiliary from Mill-

brook visited us. That evening, Sister Mary Michael spoke to the "Clares and Friars" of the Church of the Resurrection, in New York City, and on the 11th, she spoke of prayer to a group at St. Andrew's Church in Yardley, Pa.

The Altar of Repose was lovely this year. Father Turkington was able to be with us for part of Holy Week, and celebrated the Maunday Thursday Mass. As usual, we attended the Three Hours on Good Friday at St. George's, at which Father Ridgewell of St. Peter's, Peekskill, preached, and on Easter morning, we attended the earliest Mass at St. George's. The church was radiant and festal with gleaming white vestments, fragrant lilies, many candles, and full choir—as well as full pews! During Easter week, three very good friends of the Order visited us, sharing in the festivities.

On April 26-28, a group of women from Hanover, N. H., will be here for a retreat.

On the 5th of May, Sister Mary Michael heads for Texas for two Children's Missions at St. Augustine's, Galveston, and St. Mary's, Houston, after which she will visit her family for about two weeks. She will return to New York in June, via Atchison, Kansas, where she will have a Children's Vacation School at Holy Trinity Church. It will be good to have her back home again.

## VERSAILLES NOTES

The first week of April was marked in Versailles by the presence of eight white habits in choir instead of the usual six. Sister Mary Florence, from Newburgh, was settled down at the convent as a Sewing Sister, and Father Stevens, from St. Andrew's, who was preaching at the midday services at St. John's, Versailles, gave himself generously, as always, to the life at convent and school.

On Wednesday in Passion Week, Sister Marianne spoke at Trinity Church, Anderson, Indiana, on the life and work of the Order, assisted, as we usually are, by our collection of colored slide films.

The late Easter this year gave us a new sense of the solemnity of Holy Week, with the contrast between the full glory of Na-

ture's resurrection out of doors and the constraint and hiddenness of the Passion liturgy indoors. Even more overwhelming than usual was the Midnight Easter Mass, with the blaze of light, and the singing, and the ringing of the bells, and the procession of our girls, all in white, carrying candles, books, or vestments, or bringing into the chapel lilies and tulips and lilacs and other blossoms, to greet the Risen Lord, Bringing of springtime to our souls.

On the 24th, Sister Rachel gave a retreat for the clergy wives in Dallas, Texas, and on the 27th, Sister Marianne attended the University of Kentucky Foreign Language Conference in Lexington. She read a paper entitled *French and the Study of Society*, which



s largely a description of the work of our Conference Weeks.

During March and April the girls at school worked hard practising for the opera, which was given on the 27th of April. *The Second Hurricane* was written by Edwin S. Sweeney, and the music was composed by Aaron Copland, for the Music School of the Henry Street Settlement in New York. It is a "play-opera" and was our spring play and opera all in one. The leading characters were high school boys, and they are supported

by two choirs, one of their schoolmates, and one of parents. The boys, selfish and quarrelling at the beginning of the play, are welded by disaster and need into a group that is free and responsible, and can act to meet the need.

On the 8th of April, we heard Marian Anderson sing in Lexington. Hearing her deepened and gave new life to many of the ideas and experiences of our Conference Week on Africa, and this refreshment was of great assistance in our work on the *Second Hurricane*.

## The Order of The Holy Cross



THE PATIO GARDEN — MOUNT CALVARY

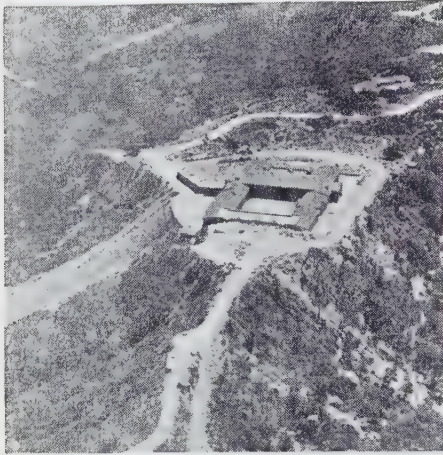
## "Out Of This World!"

BY A. APPLETON PACKARD, O.H.C.

Yes—it's perfectly true! Ever since our Order established her far Western House, Mount Calvary, Santa Barbara, California, in 1948, the apparently exaggerated expression I've chosen to head this article is one heard from most every visitor to the place. I could never quite believe it, until I

was assigned here myself last July. But when I came in, the location, size, and magnificence of it all were honestly beyond anything I had anticipated or imagined. Pictures really *do* fail to give a just estimate of the whole thing. Perched on a hilltop—the Sko-field family who built it originally as their

private residence called it "Hilltop House"—1250 feet above the Pacific three and a half miles to the south, the view is incomparable. On clear days (a good part of the year) we can see forty miles east, at least as far west, and at certain times glimpse Catalina Island



MOUNT CALVARY  
*View from North*

rising dimly from the sea,—and that's eighty miles to the southeast. The four Channel Islands are twenty-five miles south; and to the north we edge the great mountainous Los Padres National Forest. On three sides, because we own the top of this hill, we can't be built upon, and the consequent silence is one of our chief charms. At the moment (tomorrow is the first day of Spring), these mountains are covered with silver and snow: a bush called "cinanotus," a kind of wild lilac. Upon my recent return from a long absence the desert had begun to blossom, the rains inducing fresh green everywhere, and flowers of varied bright hues enlivened the scene on every side.

The size of the House is astonishing. It sits low to the ground in true Spanish style, and from the outside one would never guess its extent. There are thirty-five rooms. Most of these are in use at least part of the time, although there is still space to rearrange and re divide things up a bit more. After they enter, people are astonished at the way it spreads around, and an air of spaciousness is

preserved, with the patio seventy-six feet each direction at the center of everything. With the aid of our guests, plus professional help occasionally, we manage to keep it clear. There is scarcely a day when this Retreat House stands entirely empty. Visitors come in droves during the summer vacation period and off and on during the rest of the year. We are open to them from three to five each afternoon, putting up the "No Visitors" sign only when unable to "receive" due to large retreat-groups and small staff or some special emergency. One afternoon I showed around on a "guided tour" nine separate groups: another, clergy from four branches of the Catholic Church arrived here within a few minutes of each other. One time a woman from Argentina remarked that we probably didn't often see guests from such a distant land, but I had to answer that a man from Chile dropped in the day before! Hundreds of visitors of "all sorts and conditions of men," women, clergy, children, etc., sign our visiting book in the entrance hall.

"Magnificent" is the word for view of the House, and many of the furnishings given us by kind Santa Barbara friends and others or purchased at bargain prices. They all fit well into the ensemble, though naturally the lower part of the back of the House set apart for the O.H.C. Community is furnished sparsely and Religiously. On a table at the right as one enters is a lovely scarlet-bound "Book of Remembrance" in Fr. Tiedeman's careful hand, giving the long roster of generous benefactions, beginning with the statement that "Mount Calvary was purchased from Mr. Ray Skofield with funds of the Order of the Holy Cross given, in large part, by Charles Hall and Edith Hall. Pray for their souls." The very latest acquisition is a large redwood life-sized Cross located in the midst of a newly-established cactus garden just south of the loggia where afternoon tea is served, looking out over the city and ocean. (We face *south* and not west!) This was made and erected a couple of weeks ago by the Men's Club of Saint Paul's Church, San Diego in the memory of Albert Hindrichs, Commander, USN. It solves the problem of what to do with the barren space between



e roadway and the House. The result: bbled paths laid out in the shape of a cross, th unusual cacti and some grass, and arble benches at each axis, makes an attractive and impressive approach to the main entrance.

To that entrance come hundreds and hundreds of overnight guests. At this moment ere is going on a retreat for twelve clergy d Seminarists from the Church Divinity hool of the Pacific at Berkeley, California. his is the thirty-eighth group retreat since st July first, a group meaning two and "up" rsons, and I assure you that "up" is the ord. Of these, seven were for clergy only, d three Seminarists, the rest laymen. usually the weekends are taken for weeks d advance, and as I remarked above, it's dom that there are not other guests staying with us for shorter or longer periods of ne. What with conducting both individual d group retreats and the conferences and nfessions attending them as perhaps their ost fruitful expression, the four members of the Order stationed here manage to keep ore than busy. Also, as the Fr. Prior mentioned in his article "Mount Calvary" in the nuary "MAGAZINE," Saint Mary's Retreat House, run by the five Sisters of the oly Nativity on behalf of women retreatants, demands our attention for Masses, retreats, penance, consultations, and so on.

The Sisters are doing a wonderful job, and we send many guests from here down there three miles below us via the serpentine winding road to "look in" at their charming House next to the Old Franciscan Mission.

Four, did I say? Generally you would find only two or three of the white-habited Fathers at home if (and when) you come to call. The outside demands on us are continuously heavy. Fr. Prior Spencer has many appointments away, and at the time of writing is conducting Missions and Schools of Prayer in several places in California. Fr. Tiedemann ministers regularly to the Sisters of the Holy Nativity in Los Angeles as well as here, and also on a regular basis goes up to Berkeley for conferences and confessions, added to other engagements away from home. Fr. Baldwin is on his third Alaskan tour, and specializes in children's and adult Missions and "Schools." I have just returned from a strenuous but rewarding "swing" through southern Colorado, where I visited eight churches in three weeks, and another in this Diocese for good measure!

Well, keep us in your thoughts and prayers. "Out of this world" reminds us—and you—of that spiritual world which is, after all, our objective: to bring God's Kingdom "down to earth," and in so doing, 'lift up our hearts' to Heaven.

## WEST PARK NOTES

*Father Superior* will be visiting the Liberian Mission.

*Father Turkington* will conduct the retreat for the Society of the Oblates of Mount Calvary at Holy Cross from the 1st to the 5th. He will conduct a retreat for the Order of Saint Francis, Mount Sinai, Long Island from the 6th to the 11th, and for the Order of Saint Anne, Chicago, Illinois from the 12th to the 17th. Father will then return for a visit at the General Theological Seminary, New York.

*Father Atkinson* will preach at the Central Pennsylvania Acolytes Festival to be held at Saint Paul's Church, Bloomsburg, Pennsylvania, on the 10th and the 11th. He

will deliver addresses on the Liberian Mission at Saint Bartholomew's Church, New York on the 14th; to the Woman's Auxiliary of Saint Mary the Virgin, Chappaqua, New York on the 21st; and to the Woman's Auxiliary of Saint Thomas Church, Orange, Virginia, on the 28th. He will give the Commencement Address at Saint Andrew's School, Tennessee, on the 25th.

*Father Hawkins* will conduct a Quiet Day and deliver an Address at the Church of Saint Thomas, Farmingdale, Long Island on the 14th. He will speak at a Communion Breakfast at Calvary Church, Flemington, New Jersey on the 19th.

*Father Bicknell* will conduct a School of Prayer at Christ Church, Greenwich, Conn., from the 26th until the 29th.

*Father Adams* will conduct a retreat for the Society of Saint John the Evangelist at Bracebridge, Ontario, Canada from the 4th to the 18th, and the following week, for the Sisters of Saint John the Divine in Toronto.

*Father Terry* will conduct a retreat for the Community of the Transfiguration at Glendale, Ohio from the 10th until the 16th.

*Brother Michael* is conducting Released Time Religious Instruction at Red Hook on the 2nd and the 9th.



Chapel of the Sisters of Saint John the Divine,  
Toronto, Ontario, Canada



## Liberian Mission Notes

Father Superior has set a new record. We used to count on a couple of months in going from West Park to Bolahun. But Father flew from London at noon on February 17th and was right in Bolahun by 3:00 p.m. the following afternoon—just 27 hours!

Father Parsell, the Prior of Bolahun, is now back here with us. He made the trip from Bolahun to West Park in two weeks but managed to pay quick calls at most of the European capitals this side of the Iron Curtain. Ah, this modern age!

We are happy to report that the two deacons who went out to the Mission last year have both been advanced to the sacred priesthood. The Rev. Connor Lynn was ordained on Ember Saturday in December and the Rev. Robert Worster on Ember Saturday in Lent. Our prayers and best wishes for them both.

Shortly before his ordination, Deacon Worster had a very upsetting experience. He had made friends with Johnny, a precocious chimpanzee, as he went trekking

through his town. When "Father Bob" drove Fr. Parsell over to the air strip one day (the same day Father Superior arrived) to his horror he found Johnny ready to be shipped down to the coast. Undoubtedly Johnny would have ended up in a zoo or experimental farm. To save him from that fate worse than death (how melodramatic can we get?), the good deacon bought Johnny for himself. According to all reports, Chimp turned out to be an ideal citizen of the monastery (not monkery) and even washed his face and hands. But the climax came on Ash Wednesday. Johnny had been chained up while the Fathers went down to the church for the High Mass. But evidently Johnny wanted his ashes too! Somehow he got loose and galloped down the quarter mile to the church. He ran the length of the nave to the sanctuary and threw himself up on the altar. Father Bob, who happened to be the Subdeacon for the ceremony. What a predicament! Even RITUAL NOTES doesn't know what a Subdeacon what to do when a chimpanzee climbs his folded chasuble.



## An Ordo of Worship and Intercession - May - June 1957

- Thursday W Mass of Easter iii gl pref of Easter until Ascension unless otherwise directed— *for the Confraternity of the Christian Life*
- Friday W Mass of Easter iii—*for Saint Andrew's School*
- Of St. Mary Simple W gl pref BVM (Veneration)—*for the Community of Saint Mary*
- 4th Sunday after Easter Semidouble W gl col 2) St. Dunstan BC cr—*thanksgiving for the Love of God.*
- Monday W Mass of Easter iv—*for all in military service*
- Tuesday W as on May 20—*for the Confraternity of the Love of God*
- Wednesday W as on May 20—*for the Priests Associate*
- Thursday W as on May 20—*for Mount Calvary*
- St. Vincent of Lerins C Double W gl—*for the suffering*
- Of St. Mary Simple W as on May 18—*for the Order of Saint Helena*
- 5th (Rogation Sunday after Easter) Semidouble W gl col 2) St. Augustine of Canterbury BC cr—*for the Anglican Communion*
- Venerable Bede CD Double W Mass a) of St. Bede gl col 2) Rogation or b) of Rogation Day V col 2) Venerable Bede—*for a bountiful harvest*
- St. Philip Neri C Double W Mass a) of St. Philip gl col 2) Rogation or b) after Rogation Procession of Rogation Day V col 2) St. Philip—*for the Church in South Africa*
- Vigil of the Ascension W Mass a) of the Vigil W col 2) Rogation or b) after Rogation Procession of Rogation Day V col 2) Vigil—*for the bereaved*
- Ascension Day Double I Cl cr pref of Ascension until Whitsunday unless otherwise directed—*in thanksgiving for the Glory of God*
- Within the Octave Semidouble W gl cr—*for the spirit of joy*
- Within the Octave Semidouble W gl cr—*for the Order of Saint Anne*
- Sunday after Ascension Semidouble W gl col 2) Ascension cr—*for the peace of the world*
- Within the Octave Semidouble W gl cr—*for the Order of the Holy Cross*
- Within the Octave Semidouble W gl cr—*for the Eastern Orthodox Churches*
- St. Boniface BM Double R gl col 2) Ascension cr—*for the Liberian Mission*
- Octave of Ascension Gr Double W gl col 2) St. Norbert BC cr—*for all bishops*
- Friday W Mass of Sunday gl—*for the faithful departed*
- Vigil of Pentecost R gl cr pref of Whitsunday—*for all religious*
- Whitsunday (Pentecost) Double I Cl R gl seq cr prop pref through the week—*for Christian Reunion*
- Monday in Whitsun Week Double I Cl R gl col 2) Whitsunday seq cr—*for the Society of the Oblates of Mount Calvary*
- Tuesday in Whitsun Week Double I Cl gl col 2) Whitsunday seq cr—*for the Companions of the Order of the Holy Cross*
- Ember Wednesday Double R gl col 2) Whitsunday seq cr—*for those to be ordained*
- Within the Octave Double R gl seq cr—*for growth in religious orders*
- Ember Friday Double R gl col 2) Whitsunday seq cr—*for church seminaries*
- Ember Saturday R gl col 2) Whitsunday seq cr—*for the Seminarist Associate*
- Trinity Sunday Double Cl W gl cr prop pref—*thanksgiving for Christian Revelation*

# ... Press Notes ...

"Send me a pink slip"!!! Imagine our astonishment when we began to receive simple requests like that. But it did not take long to realize what was wanted, as we were receiving dozens of pink slips with checks from all over the land. The use of our pink slips surely brought our Press items to the notice of the Church and resulted in a very large sale of booklets that were so useful during Lent. I am so glad you all liked the slips we exchanged.

On the opposite page is some more information about the latest book of the Press—"All for the Love of God." I quote from the jacket: "Informational and inspiring, the articles deal with the reality and nature of God, the teachings and practices of the Church, the obligations of everyman's Christian life, and the exemplary lives of particular Christians, past and present." The articles were selected from the pages of the HOLY CROSS MAGAZINE by the Rev. Ralph T. Milligan, an Oblate of the Order of the Holy Cross and presently Chaplain of Grasslands Hospital, Valhalla, New York. The Rt. Reverend Horace W. B. Donegan, Bishop of New York and Visitor of the Order of the Holy Cross, has written the Foreward, and the Reverend Leopold Kroll, O.H.C., Superior of the Order of the Holy Cross, has written an illuminating introduction, not only to the contents of this omnibus, but to the Order of the Holy Cross itself. We have a limited number on hand. \$3.65 postpaid.

Another extract from *Holy Cross Magazine* is ready for distribution "*Topsy-Turvy Kingdom*"—the thought-provoking article of a few months back. This article is worth reading over and over again and will surely make the reader do some thinking about his life and his relation to God. It is reproduced in pamphlet form. Ten cents per copy.

May is the month of Mary and your attention is called to several of the booklets that we have for use this month in your devotions. We do not print many books about The Virgin Mother but those mentioned on the back cover will be helpful. We receive numerous requests for tracts on this and other subjects. It would not be possible to

make up all the small tracts that would be necessary to answer all of the questions most of which can easily be taken up with the Priest of a parish and satisfactorily answered by him. And just here I would remark that the practice of asking the Priest for information and instruction seems to be neglected judging from the requests that come to us and other publishers, for "some SHOE a tract that will give the answer." I suppose it is the trend of our life today to seek a "printed" answer that does not take any time to read rather than have the person to person contact with the trained person "in the midst." We simply cannot "boil down" most topics in religion to a sentence or two. The Press publishes what Holy Cross knows will be of help and value in personal life as devotion and hopes that the people will come to learn and love God more and more.

Last month I spoke of the weather at the beginning of Lent, and how we may expect some bad weather during these forty days and how they can remind us of our bright and dark times in life. Well, we certainly had some dark, dreary, and snowy days; but the devotions and meditations during that time were a great bit of sunshine clearing up the dark times and God's bright sun, along with the showers, have brought us most of the wonders of the outdoors, a large azalea bed is bursting forth with a riot of color, and all the wild flowers make an accent of beauty on the hillsides, and oh, thousands of jonquils over in the woods. Truly the season of Lent is wonderful in its preparation for the glories of Eastertide as the revived beauties of all of God's creation.

By this time all anglers have answered the call of the fishing season and lots of love to you all.

The frontispiece of the Madonna and Child is the work of a Mexican artist friend of mine, Sr. Jose Maria Paredes, Escultor. He is now Professor of Sculpture at the Art Institute, Uruapan, Mexico. The cut of the Virgin of Guadalupe on the back cover was sent to me by him just in time to use in this issue, and Sr. Paredes informs me that it is about 200 years old.